إن الدين عند الله الإسلام

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The Review of Religions

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بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

In the name of Allah, the most Beneficent and the most Merciful.
We praise Him and invoke His blessings upon
His exalted Prophet.

" A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

DOES HUMANITY NEED RELIGION ?—I*

The following is a summary of the address which the Head of the Ahmadiyya Community, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad gave before a large gathering in the Town Hall, Lahore, on June 2, 1934, with Dr. S. K. Datta, Principal of the Forman Christian College, Lahore, in the chair:—

The very question whether humanity needs Religion, constitutes a strong testimony of the fact that everywhere doubts have begun to assail men's minds regarding the necessity and use of Religion for mankind. There are persons in the world who seriously hold the view that man can do without Religion and that he can lead a useful and purposeful life without seeking guidance from any revealed code of laws, which Religion professes and claims to provide. Evidently such persons must have come to

* The address was originally given in Urdu. We are obliged to the Editor of the *Alfazal* who kindly supplied to us a copy of it which we have rendered into English.—*Editor R. R.*

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entertain this view from a vast variety of causes and it is, therefore, not quite possible to give an all-comprehensive answer that may equally convince and satisfy all those who, though united in holding this view, must have been led to it from widely different directions. I have, therefore, selected a few more prominent and important questions which have arisen in my mind during my study of this subject or which have been, on various occasions, put to me. I will endeavour to answer briefly each of these questions and towards the end of my discourse will give a general answer that will, I hope, equally apply to all these questions

First Objection.

The first point that is raised in this connection is that Religion gives rise to violent divergence of opinion, which results in the disturbance and dislocation of the public peace. My head hangs with shame and my heart is filled with grief and regret when I see that through the foolish and misguided activities of some so-called religious people much discredit and disrepute has come to Religion. I find not only the votaries of different religions breaking one another's heads but even the followers of the same religion flinging mud and dirt at one another and quarrelling and fighting between themselves. With extreme sorrow I see that human lives are sacrificed at the altar of causes too trifling to be mentioned. Human lives are taken for slaughtering cows in performance of a religious rite, and human blood is shed because of music being played before mosques. The cutting of the few branches of a *peepul* tree often results in the loss of many promising young lives. For trivial causes such as these India's peace has often been seriously disturbed. A sane, sober and intelligent person may not find it possible to detect a concern or connection, direct or indirect, between the killing of a cow, the cutting of the few branches of a *peepul* tree, the singing of songs before a mosque and Religion, but it is a highly disconcerting fact that for these trifling reasons man has risen against man to kill him and failing that to do all sorts of harm to him.

I believe that such activities bring no credit to Religion.

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In the name of whatever faith they may be indulged in, they besmirch its fair name and excite the wrath of God. Those who shed innocent human blood in the name of their religion seem to labour under the misconception that in this way they do a great service to it while as a matter of fact they do it the greatest possible disservice and cause the seeds of contempt and hatred against their religion to grow and take deep root in many hearts and in this way turn them completely away from it. They are like that bear in the story who in order to frighten away a fly from the face of his master killed him by throwing a heavy stone at him. I regret that not only India but even those western countries which are considered to be highly cultured and civilized and which claim to teach morals and manners to other nations are also badly affected by this vicious mentality and in those countries serious fights arise from contemptibly trivial causes in which hundreds of lives are lost. So it is futile to deny that quarrels arise and fights and fracases are caused in the name of Religion, but Religion, it is to be remembered, has nothing to do with them.

Ransack the pages of the religious scriptures of any faith and you will come across no teaching which countenances these things. I have read the Vedas and other religious scriptures of the Hindus and I bear witness that Hinduism does not support the shedding of human blood in the manner in which sometimes its misguided followers shed it. Hinduism, I repeat, is wholly and completely exempt from this charge. And the Quran lends not the faintest support to the view that heads should be broken because people sing songs before Muslim Mosques. The Islamic teaching is far above creating or tolerating such mentality. It is most sound and complete in all its different aspects. Christianity, too, gives no encouragement to its followers to pick a quarrel with the adherents of other religions in its name. If in some parts of the United States of America the whites sometimes indulge in the dreadful pastime of lynching and burning unfortunate negroes, the fault is not of the Christian teaching. It is that of the Americans themselves or their civilization.

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So let there remain no doubt about it that no religion has ever taught its followers to be intolerant of other people's views or to fight or persecute them if they happen to disagree with them in their religious beliefs, their nationality, or race or differ from them in the pigment of their skins. On the contrary all religions insist that God is one and He is most Compassionate and Merciful and that all mankind is one and men should imbue themselves with the divine attributes of Mercy and Compassion and live peacefully and amicably among themselves. So it is the Muslims, the Hindus and the Christians who are guilty of the charge referred to above and not the Quran, the Vedas or the Gospels. But I ask in all humility of those persons who are accustomed to accuse Religion of intolerance and the religious people of persecuting those who do not see eye to eye with them, is not Science—which is their substitute for Religion—responsible for the shedding of far more human blood than Religion. Does not the charge of which they accuse Religion apply with equal force to Science which is erroneously considered to be capable of taking the place of Religion ? Religion at least exhorts its followers to live peacefully with their fellow-beings, though this precept may have often been honoured more in the breach than in its observance. But what has Science to give us in the place of this teaching ? Is not Science responsible for the creation of the innumerable instruments of destruction that have caused havoc in the past ? Are not the poisonous gases and the deadly bombs which are calculated to cause irreparable loss to human life, limb and property on a dreadfully vast scale the work of Science ? If you condemn Religion on the plea that much innocent human blood has been shed in its name, then, you will have to condemn Science with much greater vehemence and vigour on the same plea as the fact is impossible of being refuted or disputed that the instruments of death and destruction invented by Science have sometimes sent to their untimely end more men in one day or even in one hour than has Religion done in hundreds of years. It has begun to be increasingly felt and admitted that Science has produced more implements and means of

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destruction than those that help man to improve and prolong his life. So Science is equally exposed to the charge which its votaries endeavour to lay at the door of Religion.

Second Objection

The second objection which is sometimes raised to belittle the importance of Religion or to dispense with its need or usefulness altogether is the assumption that it has always proved to be a great hindrance in the way of the growth and development of human intellect and reason. Mr. Bernard Shaw is one of the leading exponents of this seemingly plausible but really quite untenable view. To support and substantiate it, the protagonists of this theory advance the argument that all human progress in the various departments of man's life has proceeded from and is based upon the experiments and therefore upon the mistakes that man has made in the quest of knowledge. They contend that unless man experiments or makes mistakes he cannot acquire true knowledge. If by providing a right and infallible teaching Religion has saved man from falling into pitfalls and perils, it evidently has dispensed with the necessity for man to use his intellect and reason to discover what is right and useful for him and what is not When you have a ready-made recipe for all that you have to do or undertake, why on earth, should you put yourself to needless mental trouble to find out what is good and what is right. This is how Religion smothers and stifles human intellect and bars and arrests the development and growth of his reason and thus prevents him from achieving that lofty stage of perfection to which he would have attained if there had been no Religion and no so-called infallible guidance such as Religion claims to provide. In this manner the leaders of the anti-Religious thought to which Mr George Bernard Shaw belongs, think and argue.

My reply to this objection is that if there exists a religion of this type or description, which stands in the way of the growth and development of human reason and exhorts and urges its adherents to accept and follow thoughtlessly and blindfold like dumb animals, a given system, I will be the first person to reject it. But it is inconceivable that God should Himself endow us with reason and intellect and at the same

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time forbid us to make use of them. It is evidently incompatible with His all-comprehensive wisdom that He should allow such a manifest and glaring inconsistency to exist in the world. But the fact is that the possession by man of the bare knowledge of an unalterable truth cannot conceivably be considered to check and impede his intellectual advance and progress. If this criterion be regarded as true, then all the inventions that Science has made so far should be rejected and all its established truths and verities spurned, on the plea that their acceptance retards and obstructs our intellectual growth. Is it not a fact that when the Scientists fathom a certain secret of nature or arrive at a new generalisation they present it to the world in the form of an established fact and a proved verity ? But does it mean that on the very day the Scientists, after a strenuous, ceaseless and patient labour of many years discover such a secret of nature, the world should cry in agony that on account of that particular discovery the progress and growth of the reason and intellect of man will be checked and arrested. It needs no extraordinary intelligence to understand that if the discovery of a new fact or law bars the door of research and investigation in one direction it opens up endless new vistas to man's intellectual ambition in another and thus a succession of new problems arises which keep the human mind and intellect engaged and this chain of unsolved problems continues, knowing no end, bound or limit. Time was when water was considered to be an element, and then it was proved to be a compound. Did the progress of human intellect in any way suffer when water was believed to be an element or did it come to a standstill when the truth was found out that it was a compound ? Did not the disclosure of the truth that water was a compound give rise to a vast variety of problems which taxed men's minds. So it is not correct to say that the possession by man of the knowledge of an unchangeable truth in any way interferes with his intellectual and mental evolution.

In the wake of one solved problem arises a host of unsolved problems which provide abundant food for thought to students of Science and seekers after knowledge. A proved and

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established truth may be compared to the sun. Just as many planets revolve round the sun, similarly many unsolved problems revolve round a solved problem. They arise like so many dragon's teeth to tax men's brains when investigation and research about one problem is set at rest. Thus human brain can never remain idle. This question becomes easy of comprehension when we realize the eternal truth that Science is the work of God and Religion is His word and there could conceivably be no conflict between God's Work and His Word as they proceed from the same source How could it be possible then that while in the domain of Science the solution of one problem should give rise to many new problems which should help man to develop his mind and enrich his intellect, in the realm of Religion the Word of God should arrest his mental progress and that from the eternal and unalterable truths which it contains no new questions could be derived and deduced, by meditating and deliberating on which man should be able to develop his mind The fact is that just as in Science the discovery of one truth or natural law leads to researches into many other allied subjects, similarly a truth presented by Religion raises many new questions which in their turn begin to demand careful study and long and patient research. I will make my meaning clear by giving a simple example. The use of wine and gambling are prohibited in Islam. It may be contended that if man had been left to himself and by making mistakes and after a long process of exp rimenting he would come to the conclusion that the use of wine and gambling were injurious to both his physical and moral health, it would have been better from the point of view of the growth and development of his intellect. But a little thought given to this simple precept will reveal the many new problems which are born of it. The prohibition of wine and gambling, according to the Quran, is based on the fact that their disadvantages outweigh their advantages. Now this commandment of the Quran has placed in our hand a clear-cut law that we should not use a thing of which the harm is greater than its advantage. In our every-day life we come across many things about which the Quran contains no instruction whether they should be used or shunned. We

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should test each one of them by the touch-stone referred to above. We should use it if its advantages are found to be greater than its disadvantages and leave it if the case is otherwise. The precept embodying the prohibition regarding gambling and the use of intoxicating liquors reveals another important truth that these two things are not wholly devoid of all good. They have their uses also. It tells us of another useful law that the harms and benefits of some things go together while those of certain other things seldom co-exist. The use of things whose advantages and disadvantages run together will be prohibited if their disadvantages are found to exceed their advantages. But in regard to those things whose harms and benefits do not co-exist the rule is that they may be used when their use is productive of good results, and shunned when they lead to bad results. A person suffering from dysentry would be advised not to take wheat-bread despite its numerous advantages because its use is calculated to cause swelling and irritation in his intestines.

So we see that this simple and brief injunction of the Quran regarding wine and gambling contains a store of knowledge which can be of immense use to us in solving many problems which confront us in our daily life. This injunction is erroneously considered to check and impede the growth and development of human mind and brain while as a matter of fact by revealing an unalterable truth contained in it God has saddled human intellect with the responsibility of investigating into hundreds of other things and finding out which of them are useful for him and making full use of the latter. Thus has God, through His infinite Wisdom, opened up endless avenues for man's intellectual progress and by unravelling one mystery has provided us with keys to the solution of many others.

So this objection does not apply to Religion and hence Religion as such cannot be given up on the score of this objection, though a particular form of it may be rejected on account of some defects from which it may be found to be suffering. Just as a person would not altogether

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give up human society because he happens to have some differences or disagreements with one or a few persons, similarly the rejection of Religion as such could hardly be justified merely because the teachings of a particular religious system fail to come up to that high standard of perfection which a religion claiming to be humanity's infallible guide should possess.

Third Objection

The third weapon in the armoury of those who dispute and deny the claim of Religion on humanity's allegiance is that Religion engenders superstition in the minds of its votaries, which ultimately bars human progress. In refutation of this objection I will say again that a religion which makes its followers superstitious must forfeit its right to human allegiance. But Religion as such does not produce superstition, on the contrary, an invincible faith and an unconquerable certainty in the hearts of its adherents. A Christian, Hindu or a Muslim could hardly be found who would plead guilty to the charge that Religion causes superstition. He, on the other hand, will be fully convinced that Religion produces an unshakeable faith in God. As far as this claim is concerned, all religions are much on a par. But even if a particular religion falls short of this high standard and does not claim to produce by its tenets and precepts an unalterable conviction in the hearts of its followers that God *is*, that particular religion deserves to be thrown overboard, but not all religion. Even if it be granted that Religion tends to make people superstitious, cannot Science be accused of the same charge ? I have seen scientists whose superstitious and whimsical trend of mind simply surprised me. I have known doctors who are frightened out of their senses in times of epidemic; who live in mortal fear of catching infection even from patients suffering from diseases generally considered to be quite innocuous; who would not kiss their wives and children for fear of germs which kissing may cause to enter their systems and who dare not feel the pulse of a person suffering from ordinary fever without washing their hands with soap many times. So if there are among religious people persons who are whimsical, there is no dearth of men of this

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type among the protagonists of Science either. If Religion may be considered to be responsible for making people superstitious because some religious persons are superstitious, equally must Science be held responsible for making people superstitious because among the scientists, too, there are those who if not more, are as superstitious, whimsical and capricious as some religious people are. So if we are to reject Religion on this plea, Science will also have to be discarded. The fact is that those who have accused Religion of this charge and have declared Science to be free from it have conveniently ignored the fundamental principle that Religion being the Word of God and Science a study of His work, there could possibly be no conflict or contradiction between the two. The teaching of a true religion could, therefore, never contradict nature's eternal verities; and the conflict of immature theories and foolish surmises born of callow and unripe thinking which are sometimes erroneously termed as Science, does not and cannot detract from the worth and value of Religion. A reflection on the changes that have come over scientific thought in the last three years only reveals the fact that about fifty per cent. of the theories that were considered to be well proved and established for more than three hundred years have been shown to be wrong. This demonstrates the hollowess and untenability of the position of those people who try to detect conflict between Science and Religion because a certain scientific theory popular for the time being with a certain class of educated people does not quite agree with God's revealed word. Have not Newton's principles considered for so long to be unalterablely true, been superseded? Is not Einstein supposed to have done this? In fact, is there a Philosopher or a Scientist upon whose thesis at one time or another doubts have not been cast? When the work of God is not rightly understood or wrong interpretations are put upon the word of God, then alone can there be a conflict between the two. By no stretch of imagination can this be called a conflict between Science and Religion. It is a conflict between what people erroneously term as Science and Religion, but what are, in fact, their own wrong notions about them. This is the truth of the matter. And as regards superstition or whim, it is bad wherever

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it may be found ; in Science or Religion, in a highly educated and intellectual person as in an illiterate or uncultured one. I know of scientists whose superstition, shames their knowledge of Science and my experience is that in not a few cases a very high proficiency in a certain department of knowledge produces a superstitious and whimsical trend of mind. A relative of mine is a hypnotist of no mean repute but his superstition is as acute as his knowledge of and skill in hypnotism great. Now this superstitious disposition or bent of mind is due neither to Religion nor to Science, but to some defect in one's own constitution, otherwise a conflict between Religion and Science is simply inconceivable.

Fourth Objection

The fourth objection generally raised against Religion is, that as human needs and requirements vary with the change in man's circumstances and enviroments, so, by setting up an unalterable and immutable code of laws, Religion involves him in great difficulties. It is said, for instance, that about 1350 years ago the Holy Prophet gave to the world a religious system which considering the conditions then obtaining in the world might be regarded to have been a suitable code of moral, social and political laws, but with the passage of so many centuries since the Prophet's time tremendous changes have occurred in human circumstances and conditions and therefore the rigid adherence to, and observance of, those laws in the present times have landed the Muslims in a very awkward situation. The tenets and injunctions of Islam are claimed to have been tested and found wanting. Almost all its principles are subjected to severe criticism. The existence of angels is denied, polygamy is condemned, the prohibitive law about the giving and taking of interest is discarded as old fashioned and out of date, its teaching about fasting for full one month in the year is regarded as unnecessarily rigorous and at times highly injurious to health. None of its teachings has been spared and it is generally beleived that these teachings suited to a by-gone age, have proved an insurmountable impediment in the way of the advance of the Muslims in this twentieth century, and that

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the panacea for the manifold ills from which they are suffering so badly is that the Quranic law should be replaced by a man-made law capable of being modified, amended and altered to suit their changed circumstances.

This objection apparently seems to possess some substance but on close scrutiny it falls to the ground. In answer to this objection I would say what I have already said *viz.*; a religion which cannot keep abreast with the changes that constantly occur in the conditions of men and whose followers are obliged by force of circumstances to ignore or flout its teaching, cannot evidently be considered to have emanated from the Divine Source. For God the future is no secret. To Him it is as much like an open book as the past is. Being an Omniscient God He knows as much the needs and requirements of man in the present as He is aware of those that will arise after a thousand or a hundred thousand years. So if He reveals a teaching and says that it will meet and satisfy fully and adequately all human requirements at all times and in all circumstances and conditions no change in the conditions of man can out-step that teaching, as it has proceeded from an all-knowing and all-wise God who knows the requirements past, present and future of men.

So if a religion claims to have been revealed by God and claims also to satisfy and fulfil all human requirements at all times, but in practice fails to adequately meet man's changed conditions, that religion either has not been revealed by God or was revealed by Him for a particular people to satisfy their needs for a specified time. It may be safely contended that all religions cannot satisfy all human requirements at all times and in all circumstances but it would be absolutely wrong to assume or assert that no religion can meet and satisfy all human requirements at all times and under all conditions. If some teachings of some religions are found to be impracticable and fall short of this high standard all religions cannot, on that account, be regarded as being unable to come up to it. I make bold to say that Islam fully satisfies this criterion.

No change in the circumstances of any people, at any

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time, can demonstrate a single teaching of the Quran to be impracticable and I am at the disposal of anybody who may endeavour to convince me of the untenability of my claim ; and I will readily accept my defeat if a single teaching of the Quran is shown to me to have been in the past or to be at present unsuited to human needs. But I am convinced that my claim is unchallengable, and that the Quran is an unerring and infallible guide for the whole of mankind, under all conditions and circumstances. This claim may seem extravagant, but in reality there is no exaggeration in it. The Bible or the Vedas may accept the charge of fallibility lying down but the Quran cannot.

Fifth Objection.

That Religion compels us to believe in things which have no concern or connection with our practical everyday life, is the fifth charge that is generally laid against Religion. For example, it is said that we have to believe in the existence of angels while it does not concern us in any way whether they exist or not, nor if ever they should exist, does it concern us what their duties are and how do they perform them. My answer to this charge is that we must refuse to be compelled into believing or accepting anything against our judgment or reason by any religion. Leave alone the angels whom we cannot see with our physical eyes and who belong to the world of spirit, we cannot be cajoled or compelled even into believing the perceptible things of this mundane, material and matter-of-fact world, unless our intellect or reason is satisfied that they do exist. When the sun is at the meridian, no amount of force or persuasion can inveigle us into believing that it is night. A religion that demands from us a belief in the existence of things whether perceptible or imperceptible which in reality do not exist is demonstrably a false religion. But if it presents to us an undeniably true teaching, it would equally be the height of absurdity and obstinacy if we rejected that teaching. To refuse to accept a doctrine or a principle which does not satisfy our reason is intelligible but to refuse to accept a truth propounded by Religion on the plea that it does not

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concern us is beyond comprehension. Every day in the newspapers we read with interest the accounts of incidents and happenings which do not concern us at all nor are we benefited in any way by reading them, yet we read them, talk about them and discuss them, because such news form a part of general knowledge, and the possession of sound and extensive general knowledge enriches and embellishes the intellect and is no mean acquisition. In what conceivable manner does the Presidential Election in America, the persecution of the Jews in Germany or the attack on Nanga Parbat by a party of German explorers affect or concern us, yet we await news about these incidents with interest and sometimes with anxiety. The fact is that to become informed of things, which though they do not concern us in any way are yet part of general knowledge, is rightly considered to be essential to our intellectual adornment It is of such importance that but for the limited nature of time at our disposal and the shortness of the natural span of our existence in this world we should have gone in quest of every truth and should have accepted it, because the principal and primary object of man's existence is to seek and acquire true knowledge. So to refuse to accept an established and proved truth is no sign of sanity. Those who do not believe in the existence of angels are fully justified in demanding from us proofs and arguments in support of the belief that they exist, but clearly there is no sense or reason in refusing to believe in their existence, even if it is irrefutably proved. This would be like asking, when the sun is shining in the middle of the sky, why we should accept that this is so : this is what no sane or intelligent person would do. It is a different matter to ask whether the angels exist or not, but once they are proved to exist, then to refuse to believe in them on the plea that belief or disbelief in their existence does not, in the least, affect us in our every day existence, is anything but reasonable. I am prepared to prove to any one who may approach me on this question that the angels are not only not imaginary beings but that they play a large and important part in shaping our destinies and in guiding us in our daily pursuits and dealings.

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THE PRESENT AND FUTURE OF RELIGION

[By Mr. Muhammad Aslam, B.A. (Cantab.)]

I

At first sight it seems as though the present and future of religion may be determined by a statistical enquiry into the beliefs and attitudes of modern men and women. Not so long ago, some enterprising newspapers in England invited their readers to indicate their views on religion, and it turned out that what are called the higher strata of society were tending definitely to be irreligious. It may be argued from this—in fact it was argued—that as the lower strata tend on the whole to follow the higher strata, religion in course of time will become more and more unfashionable until perhaps it will cease altogether to function as a force in our everyday life.

If, however, our religious beliefs in the future could be settled by statistics about our religious beliefs in the present, the argument from newspaper reports would be perfectly sound. But religious beliefs are not entirely a matter of blind forces which operate independently of the conscience and intelligence of man. It may, therefore, be that whatever the present attitude towards religion, the future attitude is going to be quite different, and this, because ideal and rational considerations quite as much as fresh experiences on the part of man, may come to play their part, in determining the attitudes of reasonable men towards the problems to which religion is relevant and which it seeks to solve.

Any study about the present and future of religion, therefore, is a study not merely in statistics, but a study also in arguments, and a study of human experience in all its possible espects—sensuous and super-sensuous.

This, however, is anticipating. Let us, for the time being, record the simple proposition that economic, social and political forces of the present apart, the future of religion will be determined as much by our intelligent and honest contemplation on human experience as by any other irrational forces external to us.

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II

What is the present situation of religion ?

As far as academic philosophy is concerned there seems to be no fundamental difficulty which people find in religion today, but which they did not find in it before. True, anti-religious philosophers would point to a great deal in modern philosophy which they would say is new, and which, in their view is more inimical to religion than anything that any philosopher has advocated in the past, has been. This, however, would not be fair. The philosophical difficulties of religion all centre round what is called the problem of evil. A perfect and a solicitous God cannot allow any evil in the world, apparent or real. Everybody knows, whoever, that there are ways of disposing of this difficulty. Let us assume that even the most satisfactory solution of the problem of evil would leave some evil unexplained. But even so, we ought to remember that difficulties of this kind have been pointed out again and again, and in all ages, and religion in the past has prospered in spite of them. If, therefore, religion is not in a robust state of health today, it cannot be because of these philosophical difficulties which are not new and which religion has always been able to deal with, somehow.

III

Are there any other difficulties, which may have arisen in present and which may prove inimical to religion ? One may perhaps point to those theories of religion which seek to trace its origin to certain pre-religious beginnings. Mr. Joad in his entertaining book *The Present and Future of Religion* has given a most interesting account of these theories. He thinks that there are at least three great theories which anybody who wants to make religion autonomous and independent of natural, physical, psychological and socio-psychological—force, ought to consider. There is, for instance, the theory that relegion took its birth in the primitive instinct of fear. Man was afraid of nature, so he projected a Powerful and a Protective Deity, as an escape from it. There is, again, the theory that religion arose as a compensation for those sacrifices which primitive man had to impose on himself, in order to preserve the extremely useful

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method of living peacefully in society. What could possibly have made these sacrifices worth while, except belief in a Commanding Deity to seek whose pleasure is in itself, desirable. There is, thirdly, the theory that religion was a device on the part of the rich to perpetuate social inequality in the world. How could the rich have retained their riches, except by inculcating belief in a Deity to whom poverty and want are even more pleasing than riches and prosperity.

There can be no doubt that there is a lot in those theories which is new. Also they are made plausible by facts drawn from many different studies including studies of the religious and moral culture of primitive societies. But when we come to think of these theories seriously we do not find them half as formidable to religion as they at first sight appear to be. They are over and all *ad hoc* accounts of the origin of religion. It seems that almost any other account would do as well as any of these three. Religion covers such a wide field of facts that almost any theory would have some facts to draw on in its support. What we ought to do is to hold closely to *those* facts about religion which belong to the hey-day of its life and not to its decline nor to its forms and species which are only caricatures of its original and pristine purity. We ought to hold, for instance, to the ascertained facts which distinguish the historical religious movements in the time of their founders, and in the times which follow soon after. If we consider theories of the origin of religion in the light of these facts we would find them quite inadequate. If religion, for instance, is fear in disguise, it ought to encourage superstitious and disorderly conduct in religious communities when they are first founded. This is hardly true. Great religious communities in the days of their foundations have been distinguished for their intelligence, their capacity for sound judgment, and their understanding of their environmental conditions. True, they have worshipped God and addressed their prayers to Him, but this is hardly superstitious, for a man, who finds himself constrained by his reason and his experience to believe in God, would find worship and prayer the most natural reactions to make.

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Again, if religion, as Freud has taught, is only an illusory compensation invented by man to atone for the sacrifice of his primitive appetites and instincts, it ought to follow that great religious personalities who have invented this form of compensation, should have themselves suffered most violently from conflicts between their animal and their ideal nature This again is not true. The greatest religious personalities have been distinguished by a degree of complacence and serenity not found in others.

If, thirdly, religion is a device to perpetuate social inequality it should have advocated social inequality. But has it ? The institution of legal alms, the laws of inheritance, the effect of which is to divide and subdivide capital and economic holdings and the ban on usury which all the great religions have advocated show that far form advocating social inequality, religion - at its best—has advocated and actually promoted social equality.

IV

It would seem, therefore, that theories about the origin of religion which provide the vicious stuff of so many books on religion, are quite inadequate to giving an account of the rise of religion. To say, therefore, that anthropology or psychology to-day is paving the way for the disappearance of religion is hardly legitimate. There is a kind of glamour which every new study comes to have around it, and which, for a time, endows that study with prestige and power. Our modern studies of psychology and anthropology have exactly such a power and prestige to-day. But as soon as religious people recover their confidence in themselves, they will find little difficulty in dealing with these proud sciences.

The question is, why, in spite of the fact that philosopy has raised no new difficulty about religion, and psychology is not really formidable— why in spite of this, religion is not recovering itself ? This, let me say, is hardly surprising. The defence of religion is largely in the hands of two kinds of people. They are firstly the philosophers who happen to sympathize with the ambition of many ordinary good-intentioned people that

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religion somehow ought to be made to exist. These philosphers propose each in his or her own way, to correct this, that or the other error in religion, and thus to make it more acceptable to the intelligence of modern man. Secondly, there are the clergy and the religious doctors of all denominations whose interest in religion is professional and who fail, therefore, to inspire their generation with the genuineness of their faith. What the philosophers say does not impress ordinary men and women. It is not relevant enough for them to appreciate. Nor is it very seriously meant. What the religious doctors say, on the other hand, is equally without appeal. Seldom or never is it more than interested pleading. True, there is a class of facts to which both philosophers and clergymen appeal, in their defence of religion, and that is the class of facts brought together under the name of religious experience, and this is a very important class of facts. As our ultimate view of the universe must be derived from our experience, from the whole of it and not merely from a part of it, it is imperative that we should incorporate in our picture of the universe those experiences which have appeared to many as revealing the presence of a Living and Powerful God. The emphasis on religious experience which comes from the side of the defenders of religion is both legitimate and important. But why even this emphasis fails to restore religion to its place, remains as great a mystery as any mystery has ever been. The explanation of this apathy towards religion, however, is easy enough to find. Religious experiences are generally attributed to lesser almost unknown and unhistorical individuals. These, few would find convincing. If the religious experiences were the experiences of historical religious personalities, they would make quite a different appeal. Also it must be remembered that, however certain, and however valid certain experiences may have been in the past, unless they are reproduced afresh in the present, and unless when they are reproduced in the present, they are also accompained by the power with which they have been accompanied in the case of historical religious personalities in the past, they would have little or no appeal.

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V

This is what gives point and pertinence to the Ahmadiyya Movement and all its peculiar power. For, in the Holy Founder of the Ahmadiyya Movement, mankind may be said to have discovered afresh the experiences, the data and the premises from which the religious leaders of man have, in different ages, derived their faith in God and their knowledge of His attributes.

The fact that in an age of darkness and unbelief a human mortal who toiled in the way of God, should have heard His Voice in the most unmistakable manner has re-enlivened our trust not only in God, but also in the experiences which mankind and their great religious leaders have had in the past. We are now able to assure ourselves that vision of God and communion with Him are no mere empty phrases but perfectly possible experiences, like opening one's eye to light which is around, and that the experiences of prophets which we find recorded in the scriptures are a record of man's direct contact with God.

Besides, the personality of the Holy Founder of Ahmadiyyat is about as great as that of any of the religious teachers the world has known. In our age, a lesser personality would not have done; it would not have been convincing and would not have inspired confidence. I am not sure, but I think it was *The Pioneer* which wrote that if anybody wanted to know what Israelite prophets were like, he should go to Mirza Ghulam Ahmad. This is perfectly true. It was exactly such a personality no mere philosopher or mystic, who could have restored religion to its lost prestige.

Finally, in the Holy Founder of Ahmadiyyat, we not merely have a claim to a genuine contact with the Divine, but also the power which a claimant to divine contact should have. There is no want of such claimants, but they fail because they do not possess the power which contact with the divine ought to confer on such claimants. In the Holy Founder of Ahmadiyyat we have ample evidence of such power.

In the face of immeasurable odds, in the face of unending

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opposition, and in accordance with promises already announced he and his movement have risen and continue to rise and their advance has now become the occasion of the jealousy and chagrin of their ignorant enemies.

The great religious teachers have had exactly such a power, for not without such a power would they have convinced the world of their contact with the God of the Heavens and the Earth.

Whatever the present of religion, therefore, its future is as bright as it has ever been. For in the Ahmadiyya Movement have been sown the seeds of the revival of religion, the same kind of revival as religion has seen, in the past, as often as it has declined. Whatever modern philosophy or modern psychology and modern anthropology have to say hardly matters For religion is once again being grounded on that on which it was originally grounded, that is the direct contact of man with God.

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A MESSAGE OF PEACE

By the Secretary for Missionary Work to Hazrat Khalifa-tul-Masih—II

The followers of every religion in the world believe that the blessings of God are meant exclusively for themselves and their country, the rest of the world having no share whatever in these matters.

The Jews and the Christians think that all the prophets and messengers of God were raised from among the Israelites, and all the scriptures were revealed to them alone. In the same way the Hindus believe that the revelations from God have never been bestowed upon anyone beyond the confines of *Arya Verta*, nor has God ever sent a prophet or revealed a book anywhere outside India. The Zoroastrians, too, think that only they have been favoured with divine revelations and that God vouchsafed that favour to none else. In short every community considers itself the sole recipient of God's words, and honours only its own prophets and scriptures. It is for this reason that the different communities not only fail to respect the prophets and scriptures of one another, but criticize them in a way which frequently amounts to positive vilification and so causes mutual ill-feeling.

As in the past there have been peoples inhabiting the world who have been ignorant of the existence of other peoples and other countries, so whenever a prophet was sent to a people, they thought him to be the only guide who had ever been sent by God, and believed that they and their country had been especially chosen for that favour.

As, for a long time in the beginning, nations were ignorant of one another's existence—so much so that even the Pundits of *Arya Verta* thought that no peoples existed beyond the Himalayas—there was no animosity among the various nations

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of the earth. But as ignorance was gradually lifted and the different communities became better acquainted with one another, the exaggerated privileges of which every nation deemed itself the sole object led the nations to deny and refute the religion of one another, and the result was that the fire of discord and mutual hatred spread far and wide, till at last hatred had done its worst and mankind, wearied of the cult of hatred, began to long for peace and brotherhood, God extended to them the hand of guidance and vouchsafed through His Holy Prophet Muhammad (on whom be peace and blessings of God) the great message of :—

الحمد لله رب العالمين

"All praise is due to Allah the Master and Sustainer of all the worlds." This message taught the great truth that as God has not confined His physical blessings to any one nation or country, so also His spiritual blessings are not confined to any particular community or country to the exclusion of all others. He has been sending His word and raising His messengers in every country. The view that in the distribution of His guidance, God ever favours any particular people is quite untenable. The message of Islam about the universal providence of God is quite clearly set forth in the following verses :—

(١) وان من أمة الا خلا فيها نذير- (سورة الفاطر ركوع—٣)

"There has never been a people but have had a warner sent to them," (Ch. XXV, S. 3)

(٢) ولقد بعثنا فى كل أمة رسولاً- (سورة النحل ركوع—٥)

"And verily We raised a prophet in every nation" (Ch. XVI, sec. 5).

(٣) ولكل قوم هاد- (سورة الرعد ركوع ١)

"For every people there has been a guide" (Ch. XIII, sec.I.)

The teachings of Islam aim at inculcating a spirit of tolerance and broadmindedness among the nations of the world

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and at remedying the mischief created by the belief that God selected any paritcular community to be the recepient of His guidance.

In view of this teaching every Muslim is commanded to honour the Prophets of all nations, and this is the only means of removing the religious antipathy existing between the peoples of the world. If like the Muslims other communities also begin to revere and respect at heart the prophets of other faiths, the religious loyalties which divide one people from another will no longer so divide.

Islam stands distinguished by the purity and the peace-loving nature of its teachings. It has established all the religious teachers in the respect and revernce of its followers, and has condemned the tendency to deny or dishonour them in any way. Equally does its Holy Book, the Quran, stand distinguished by its prohibiton about making the distinctions between one prophet and another. It has taught :—

لانفرق بين احد من رسله - (سورة البقرة ركوع ۴۰)

"We do not discriminate between the prophets of God by believing in some and disbelieving in others." (Ch. II, sec. 40.)

The Holy Quran has not restricted the all-encompassing mercy of God to any particular people. It accepts the prophet-hood alike of Jacob, of Isaac, of Moses, of David and of Jesus, (on all of whom be peace and blessings of God), and has not dubbed as pretender any prophet, may he be Indian, Persian, or any other. On the contrary it has taught its followers in the most unequivocal terms that all prophets, in whatever country they may have appeared, were the righteous servants of God, and thereby has laid the foundation of peace in the world. How regrettable then is the fact that all the other communities should denounce the Holy Prophet of Islam, and level unfair attacks against one who has established the honour of the prophets of all the religions! Let every fair-minded person consider and say whether it is decent and just to fling stones at those who present you with flowers, and thus recompense good with evil?

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My Hindu and Christian brethren and all those who belong to other religions! Come, let us bid farewell to these religious bickerings, be one and begin to live in mutual love and brotherliness!

The Muslims acknowledge your prophets to have been truly appointed by God, why cannot you similarly acknowledge the truth of the Master Prophet Muhammad (on whom be peace and the blessings of Allah), and stop the contemptible practice of vilifying and dishonouring the holy ones of one another's faiths.

The Holy Prophet Muhammad (on whom be peace and blessings of Allah) prescribed this remedy for putting a stop to religious discord in the world about fourteen centuries ago. But as in our age this discord has again broken out with greater vigour, and the world stands in dire need of another spiritual reformer to reiterate the same message, God has raised Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, to act as the Vicegerent of the Holy Prophet, and has bestowed upon him the title of "the Prince of Peace." Following in the footsteps of the Master Prophet Muhammad (on whom be peace and blessings of Allah), he conveyed the same message of peace to mankind, the foundation of which had been laid by the blessed hands of his Master. As a representative of Islam, he thus addresses the followers of all religions:

> "My brethren! Long experience and frequent trials have confirmed the fact that vilification of the prophets of different nations is a deadly poison which brings not only physical but also spiritual destruction upon the nations concerned. It not only ruins man in this life but also in the life to come. No country, whose people are busy finding fault with the founders of one another's religions and keep denouncing them, can ever enjoy a life of peace; and the communities can never unite, if they indulge in carping at the prophets, *rishis* or *avatars* of one another. Who is not enraged at hearing his religious founder disparaged or disgraced? Muslims, for instance, though they do not regard their prophet as God or the son of God, believe him to be the greatest of all

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the elected ones of God ever born. So there is no possibility of establishing peaceful relations with a true Muslim unless the name of the Holy Prophet is remembered in terms of respect and reverence.

"We do not condemn the prophets of other peoples. Far from this, we hold that all those prophets who have appeared from time to time in the world, and who have commanded respect and allegiance of millions of people throughout the ages, cannot but be the true apostles of God. Had they not been from God their love could never have established itself in the hearts of countless of human beings ; God never allows others to share the honour which He bestows upon His chosen ones, and in case a pretender presumes himself to be one like them, he is quickly brought to naught and destroyed.

"On this ground we believe the *Vedas* to be from God and their *Rishis* His beloved ones. When, fearing God, we hold the *Vedas* to be the word of God, and attribute whatever errors we find in them to those through whom they have come down to us, why then, we ask in the name of decency and justice, should the Holy Quran be subjected to wild attacks ? Why such a perverse course ? Why should ths seeds of discord and dissension be sown in the land ? Can any good come from it ?

"Brethren, there is nothing like peace. Come let us unite and become one ! You know how much dissension has been caused by denying one another's Prophets and how seriously the country has suffered. Come even now and taste the fruits of toleration This is the only way to peace ; all other ways are akin to being satisfied with the glistening external of an abscess and leaving it alone while it contains offensive and rotten matter within.

"Muslims, you know that owing to your religious distinction Hindus regard you as an alien race, and for the same reason you too consider them to be a different people. How can a true and lasting peace be established between you and them without removing this cause ? It is certainly possible to achieve a false reconciliation with each other for a few days, but a lasting and a true peace can be effected only if you recognize the *Vedas* and the *Rishis* to be truly from God, and if, in the same way, the Hindus discard their narrow-mindedness, and acknowledge the truth of our Prophet Muhammad (on whom be peace and blessings of Allah). Do not forget that this is the only formula according to which true reconciliation between you

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and the Hindus can be effected, and this is the only potion which can heal the estrangement of your hearts And if ever the time comes when these two estranged nations become united, God will certainly open their hearts for the acceptance of that truth for which He has opened ours.

"The writer of these lines calls you to peace at a time when all of you are in sore need of it. **Diverse kinds of calamities are befalling the earth; there are earthquakes and famines, and the plague has not yet departed, and as God has informed me, if mankind do not forsake their evil ways, and repent of their misdeeds, severer and still severer calamities will visit the earth, and one calamity will not have left, when another will have appeared: so much so that, stupefied by these visitations, men will ask in panic—what is going to happen, and many will go insane with grief and fear.** Beware, my countrymen, therefore and reform yourselves before the evil days arrive. Let the Hindus and the Muslims become reconciled, and whichever of the two communities is guilty of any excess against the other must reform itself, otherwise the responsibility for mutual ill-feeling will lie on its head."—(*The Message of Peace*).

A quarter of a century ago, the Promised Messiah (on whom be peace and blessings of Allah) discharged his duty by conveying this divine message: bnt alas, the various communities of India did not pay any heed to it, with the result that whatever the Promised Messiah wrote has literally come to pass. Besides the heavenly afflictions" that befell this land, dissension and hatred continued to thrive, till at last the inhabitants getting sick of this state of affairs exclaimed, "what is going to happen to this unfortunate country"? As the ways and means, adopted by all the well-wishers of the country during the last twenty-five years for creating a spirit of unity and good will, were not based on any correct principle or right foundation, all of them as foretold by the Promised Messiah failed to achieve their end.

Therefore, brethren, if you wish to lead a life of peace and amity, even now there is time for making peace with one another. But do not forget that the only formula which can establish real and lasting peace is the one suggested by the spiritual Reformer of the age; no other method can bring about this happy state. Therefore, we invite you to peace by reiterating his message *And our last words are that all praise is due to Allah, the Lord of the worlds.*

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WHAT ISLAM MEANS

(By Qazi Muhammad Shafiq M.A., LL.B.)

Islam—its significance

Literally Islam means and connotes submission; surrender of one's will; and to be in amity and concord. The Quran—the Holy Book of the Muslims,—interprets it to be the religion whose teachings are in consonance with human nature, and whose torch-bearers have been all the prophets, of whom the Prophet Mubammad presented it in a codified form. "This day have I perfected for you your religion, and completed my favour on you and chosen for you Islam as a religion" (Chap. 5 verse 3). This consolidated code of action is termed the Quran, or Islam. It is by living upto this code that one can be the recepient of all spiritual aud mundane gifts. Islam teaches us to completely resign ourselves, and submit our will to Divine dispensation; it enjoins us to live in peace and goodwill with all human beings; and makes us guard against iniquitous and erring ways. "Surely the true religion with Allah is Islam" (3 : 18). And again "and whoever desires a religion other than Islam, it shall not be accepted from him and in the hereafter he shall be one of the losers." (3 : 84.)

Islam—the religion of the Universe

Islam is the religion of the universe, as the Holy Quran lays down: "and to Him submits whoever is in heavens and the earth, willingly or unwillingly" (3 : 82). This verse shows that Islam or the rule of submission to law, is a law which pervades the whole nature "So your God is one God, therefore to Him you should submit" (22 : 34). The true object of one's love and devotion; and the goal of one's life is only the Divine Being, and the result is "And who has a better religion that he who submits himself entirely to Allah" (4 : 125). The

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final injunction "enter into complete submission" (2 : 208) demands absolute surrender of our desires and wishes to the Divine will.

According to the Holy Quran Islam was the religion of all the prophets; it is particularly mentioned as the religion of Abraham several times, and on one occasion the Israelite prophets who followed Moses are spoken of as the prophets who were Muslims (lit. : who submitted) " when his Lord said to him, (Abraham) submit, he said : " I submit myself to the Lord of the worlds,' and the same did Abraham enjoin on his sons, and (so did) Jacob : O my sons ! Surely Allah has chosen for you (this) faith; therefore die not unless you are Muslims. Nay ! Were you witnesses when death visited Jacob, when he said to his sons: what will you serve after me ? They said : We will serve your God and the God of your fathers, Abraham and Ishmael and Isaac, one God only, and to him do we submit." (2 : 131—133.) Thus according to the Holy Quran Abraham, Ishmael, and Isaac and their offsprings were the followers of Islam, and thoroughly obeyed and submitted to one Almighty God. Thisc ourse of complete submission to the will of Allah is termed "Islam," and the followers of this religion of nature are named Muslims. This designation has been given by the Quran itself, "He has chosen you .... the faith of your father Abraham; He named you Muslims before " (22 : 78).

Islam its Alpha and Omega

One attribute of Allah is "Assalam", *i.e.*, peace and comfort, and the goal to which the human effort is directed is called the Abode of peace, as the Holy Quran says :—' Allah invites to the Abode of Peace" (10 : 25) which is another description of the Muslim Paradise. This state of peace and comfort begins in this world for a true Muslim, when he makes his peace with his Lord, and he lives at peace with his fellow-men. A true Muslim is defined by the Holy Prophet as, "A Muslim is he whose tongue or hand does not injure any Muslim." The peace of the next world is a continuation of the

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peace of mind which a true Muslim finds in this world. The Prophet Muhammad, being the Prince of Peace, and true Comforter, invites humanity to this life of quietude and blissful repose. He enjoins on Muslims to broadcast and propagate Islam, that is, to spread peace and good will at all times. It is this religious injunction that calls upon a Muslim to utter "Be peace upon him", when he remembers or mentions any prophet; and when the name of the Prophet Mohammad is mentioned "Peace and blessings" be showered on his name. It is a prayer to God that He may send peace and comfort to the Master Prophet. "Peace be unto you" is another salutation with which a Muslim must greet his fellow Muslim on every occasion when he meets him: "The same peace be unto you with blessings and Divine mercy" should be the answer of the accosted Muslim. In other words, the Muslims should exchange the messages of peace and good will among themselves as they happen to meet one another. The Holy Prophet has also said, "Begin your dialogue or conversation with "peace". Thus the use of the words "Peace be unto you" has assumed the importance of a "*watch word*" among the Muslims. As the Quran says: "And do not say to any one who offers you peace: 'you are not a believer'" (4 : 94). In other words, in the early days of Islam when the Muslims had to be careful about their enemies, this "pass word" was shown to discriminate between a friend and a foe The life mission of a Muslim is indicated in the words: "And be not slack and invite towards peace" (26 : 35).

When a Muslim enters his house, he should greet his family folk with a salutation of "Peace be unto you," as is enjoined in 24 : 51: "When you enter houses greet your people with a gift of peace from Allah." As regards the houses of others, the commandment of God is: "O you who believe, do not enter houses other than your own houses until you have asked permission, and offered the greetings of peace on the inmates." This lays down the basis of domestic harmony and family peace and security, so much essential in the present so-called civilized society. Even in the eternal abode of peace the Muslims will be favoured with the reward of "*Peace*".

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"Their cry in it (Paradise) shall be; Glory to Thee, O Allah, and their greeting in it shall be: Peace" (10 : 10). The talk of the inmates of the Muslim Paradise with one another is nothing but "peace"; as it is said in 56 : 25. "They shall not hear therein vain or sinful discourse, except the word, peace, peace."

God says in respect of his chosen one: "And peace on him on the day he was born, and on the day he dies, and on the day he is raised to life." (19 : 15.) In no religion has this gospel of peace been so stressed and emphasised.

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THE ESSENCE OF ISLAM

(By Mr. Omar Cleveland)

Fundamentally Islam means a firm belief in the two cardinal principles, which are the essence of Islam, and the source of all its beliefs and practices—oneness of God, and equality of man.

This is Islam, in all its pristine purity and simplicity, the heritage of our fathers—a gift that no money, no power, no wealth can buy and which fills an empty, aching void in the hearts of many.

Here there is no barrier between God and man. His doors are open to all. Islam seeks to effect that grand meeting between the rich and the poor alike.

With the Moslems, religion is not donned as a sabbath habit—something to be remembered but once a week, then put aside and disregarded. On the contrary, the faithful regard all days of the week equal in their devotions to Allah. Wherever they may be—in the vast stretches of the desert, the deep recesses of the mountains, or in the busy haunts of man—over them spreads the starry canopied dome of the great Mosque of Heaven.

There, five times daily, they may centre their thoughts and hopes upon matters transcending self and find certain peace.

The Quran asks its readers to accept its teachings on the strength of reason—to review the various doctrines and tenets of other religions, keeping in mind the bizarre features of false principles and to consider them quite unfettered by the views of anyone.

Islam has about it nothing of the abnormal or decadent. Its laws are sovereign and eternal, and suggest a thousand

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hidden, sparkling springs of the divine wisdom of the ages. Literally "a pillar of fire by night, a cloud by day."

So it is readily understood why Moslems believe in the perfection and finality of Islam, and also in its divine origin.

Quite naturally, Islamic missions have a desire to advocate their cause in western lands and acquaint its people with the Book of their Faith. Islam is determined to spread her cultural boundaries far and wide. Her sons have put on the armour of faith and inspired by an unabating zeal have gone forth into foreign climes to teach the religion of Islam and show by their example that in acting upon the lofty and sublime teachings of Islam lies the salvation of the world. For this noble cause no sacrifice is too great, no words of praise too fulsome for work well done.

What has already been accomplished gives hope for the present and confidence for the future, and by the grace of Allah Islam shall in the long run achieve magnificent success.

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ISLAM AND THE RENAISSANCE

(By Miss Nina Stauffer)

The doors of progress were closed to the outside world by a superstitious and ignorant people who had followed blindly the corrupt teachings of the unscrupulous churchmen. The Middle Ages had stretched their long tentacles over stagnant Europe, and that continent had become clothed in a veil of religious degeneracy. The Church had almost deserted the teachings of Christ because of its lust for power and through its greed for gold.

History tells us that the Church opposed all scientific progress, and that it actually forbade its scholars and teachers to participate in any activity which might lead to a change. If a scholar dared to disobey, he was often arrested as a heretic, and was subjected to a rigorous punishment for which the Inquisition was responsible.

Education was discouraged for all classes except the clergy and so far reaching had this wave of ignorance become that rulers of great countries were often obliged to ask the churchmen not only to read the important documents which they were to sign, but also to write all necessary orders of the State The churchmen who performed these services were not always honest and their misdeeds frequently precipitated wars and other international disturbances.

Then came the Crusades. And as the Crusaders treked across Europe into Asia there was a revival of learning which followed in their wake. In the virile nations of Islam they found a new culture, a new civilization and more advanced institutions than they had ever encountered before. Acknowledged leaders began to rebel against the corruption of the Church and Christianity once more became a pulsing, vital force. Europe began to awaken from her long sleep and in the following centuries its civilization dominated the world.

During the growing dominance of the Western World the

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followers of Islam withdrew from the affairs of the world. Their culture and their learning became confined within their own borders and because the Occident had infrequent intercourse with the Oriental countries, the Moslems were regarded as a mystical people ruled by sensuous desires entirely divorced from the great culture which was Islam.

Because the Moslem countries have suffered from bad leadership, and because their religion has been perverted and corrupted by unscrupulous men, the Muslims have been maligned unjustly and criticized severely for the existing conditions over which they have no control. The Christian missionaries accuse them of belonging to the most backward nations of the world, and say that their religion is inadequate to meet all of the social and spiritual needs of life.

The Moslem countries have lain dormant during the ascendancy of the West, but there are signs of a rebirth. During the last few centuries the Turkish nation was recognized as the seat of the Islamic faith Thus many of their practices, which were contrary to the teachings of the Great Prophet, were considered to be the principles upon which their religion was founded. But the World War disintegrated the Turkish Empire and since that time Islam has come into its own.

The Moslems were always known as missionaries. Their representatives were found in all the important capitals of the world, but during the reign of the Turks, Islam stagnated. But, to-day it is again seething with vitality. The Koran is being read in foreign lands. The Ahmadiyya Movement in Islam which has torn aside the false beliefs which had crept into the Prophet's lofty teachings, has also given the world a new insight into the ideals of life for which the Moslem strives.

Islam gave of its bounty to the Medieval Europe dominated by an arrogant and decaying institution named Christianity. Its culture contributed very largely to the new Western culture. Europe adopted its art, its science, its algebra.

History repeats itself. Since the shroud of mysticism which has enveloped the Muslim countries has been lifted by the Occident, the Moslems will again lay the corner stone for a still greater civilization.

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BOOK REVIEWS

(BY MAULVI ABDUR RAHIM DARD, M.A.)

The Religious Foundations of Internationalism.— By Norman Bentwich (Weizmann Professor of the International Law of Peace at the Hebrew University of Jerusalem), published by George Allen and Unwin Limited, price 10*s.* 6*d.* net.

Born in 1883, Mr. Norman Bentwich was educated at St. Paul's School and Trinity College, Cambridge, where he won the Members Prize, Whewell Scholarship for International Law, and Yorke Prize. He was called to the Bar in 1908 and in 1912 received an appointment in the Egyptian Ministry of Justice. He was an officer in the E. E. F. during the war, winning the M. C. In 1929 he was a lecturer at the Hague Academy of International Law, and in 1932 at the Geneva University Institute on International Studies. He is well known as a writer and lecturer on Jewish subjects, and much of his life has been spent in Palestine, where he was in turn Senior Judicial Officer of the military administration and Attorney General to the Government He is the author of several books including "The Law of Private Property in War" "Philo-Judaene Hellenism," "Solomon Schecter," "The Mandate System" and "England in Palestine."

The theme of the book is the relation of the different religious systems of the world to the furtherance of world unity and peace, and the development of international law. The author deals in turn with the Pagan worships, Judaism, Christianity in its different phases, Islam, and the Indian and Far Eastern Religions: and seeks to show how far their universalism has made for peace or war. He traces also the struggle for religious freedom through the ages, and indicates how the causes of religious war have been eliminated. He examines how far the new international order is affected by religious ideas, and what part religion could and should play in the movement for international peace.

He concludes that there should be a League of Religions parallel to the League of Nations, and that it is a function of religions in the West and in the East to raise nationalism to the

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recognition of a single humanity and so to be the spiritual foundation of internationalism.

The Heart of the Bible, in three volumes.—By Jeannie B. Thomson Davies, M. A , published by George Allen and Unwin Limited, price 5*s*. per volume.

Mrs Davies is the daughter of the late Dr. Andrew Thomson a well-known Scottish educationalist, and the wife of Rev. J. T. Devies, M. A., D. B., of Stockport Mrs. Davies is an experienced lecturer and trainer of teachers. She took an honours degree at Edinburgh University in Mathematics and Natural Philosophy. She held the post of lecturer in Mathematics and Warden at Bingley Training College, under Dr. Helen Wodehouse, where at Dr. Wodehouse request she inaugurated Bible Study Circles for the students. She has also been Lecturer in Mathematics and Psychology at the Mather Training College, Manchester. She has written several books on traching, and she now holds the post of chief examiner in Mathematics and Statistician for the West Riding County Minor Scholarship Examination.

The aim of this particular venture is to present the writings now collected in the volume called the Bible in the order in which they came into being. It is hoped that a considerable part of both the Old and New Testaments may be read in a fresh setting, so that questions about the inconsistencies in the Bible or about its varying value for religious education can no longer be fired as poisoned darts to attack its life and influence..... This is an attempt to combine reading the Bible with learning to understand it.

Modern Tendencies in World Religions —By Charles Samuel Braden, published by The Macmillan Company, 60 Fifth Avenue, New York, price $ 2·50.

Dr. Braden was educated in Baker University, Baldwin, Kansas, Union Theological Seminary, New York, and the University of Chicago, holding the degrees A. B., B. D , and Ph. D., respectively, from these institutions. On completion of his theological work he was appointed a missionary of the Methodist Episcopal Church, and spent ten years in educational and literary work in South America, his major assignments being as editor of El Heraldo Cristiano, publishing agent for the Methodist Church in Chile, and as professor and president

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of the Union Theological Seminary in Santiago, Chile. Returning to the United States he was Secretary of the Life Service Commission of the Methodist Church, and assistant secretary of the Board of Foreign Mission, for two years, leaving these posts to complete his work for the doctorate at Chicago. Since, 1926, Dr. Braden has been teaching History of Religion in Northwestern University. His publications include one book in Spanish "El Predicador," Santiago, 1922, the translation of another, and in English, "The Religious Aspects of the Conquest of Mexico" (Duke University Press, 1930), besides numerous articles in religious periodicals.

Many volumes have been published on comparative religion but most of these books deal with the older aspects of the different faiths. Dr. Bradan, on the contrary, has written an interesting study on what is going on at the present time in the various religions under the influence of the "acids of modernity"—science, industrialism, and the interpenetration of Asiatic by Western culture. The importance of such a study is evident when one recognizes the enormous changes which have taken place in China and Turkey within the last few years. The author takes up in detail different religions such as Hinduism, Islam, Shintoism, Buddhism. There is also an interesting chapter on Russian Communism and religion.

"Modern Missionary Movements in Islam" is described thus: "Not the least interesting of the trends in the Moslem world is the re-awakening of the missionary spirit of Islam. Of course it has from the first been missionary. No other world religion has surpassed it in this respect. But even missionary religions pass through periods of relative inactivity. It appears that the unprecedented missionary drive of Protestant Christianity of the present century is beginning to slow down. Islam has not been in recent centuries so zealous in her outburst. But the present century has seen the stirrings of a new life, especially in India, and a new type of Moslem missionary effort has developed in recent years.

"It has always been said that every Moslem who goes abroad is a missionary. In a sense that has been true. But awakened Islam is not disposed to rely wholly on such lay missionary effort. It has begun to organize itself for an active propaganda by trained representatives, deliberately chosen and sent even to foreign fields, to spread the gospel of Mohammed. The group most active in this effort is the comparatively recent Ahmadiya Movement, which came into being in the latter half of the nine-

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teenth century, founded by the figure now held by his followers as Mahdi or the Messiah who was to come. This movement maintains missions in a number of countries including England and the United States, and is actively propagating Islam as understood and interpreted by their founder. They publish an extensive periodical literature in various languages. The better known magazines are the *Islamic Review* and the *Review of Religions*. The American publication issued by the Ahmadiya representative in Chicago is published only occasionally as funds permit. The modern era of depression has temporarily affected their financial resources, as in the case of Christian missions, so that their activity has been necessarily somewhat lessened.

"Islam as represented by these modern missionaries is, as might be expected, an Islam calculated to appeal to the interests and moral feelings of the peoples to whom the missionaries go. The emphasis in their teaching falls upon those things in Islam best calculated to appeal to the moral sensibilities of Western people. A vigorous defence of the character of the Prophet along lines not dissimilar to those suggested in an earlier paragraph, presents an idealized picture of the Prophet which, to the modern Christian, looks very much like a copy of the figure of Jesus. As one Christian missionary writer says,

> 'It is just taking over the picture of Jesus and applying it to Mohammed. His complete trust in God, his refraining from showing the slightest impatience, his calm and severe manner, his noble and dignified manners, his unshaken activity and zeal in the performance of duties entrusted to him, his perseverance, his fearlessness of his enemies, his forgiveness of injuries, charity, courage.'

"According to the teaching of this group, the essential meaning of Islam is Peace, and Islam offers to a war-torn world the only guarantee of world peace. Islam is a world brotherhood, they say. It binds men and women of all races and all countries into a common unity. All men are brothers, whether rich or poor, whether black, or brown, or white, for Islam raises no colour barriers between men. Islam is the world's greatest enemy of alcohol. Likewise it offers to do more for women than any other faith. The Prophet was a protector of woman. He gave her political rights and economic rights unequalled by any other religion in the world, and the Koran is quoted as holding the essential equality of men and women. "Man and woman have been created out of the same essence." "Women

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are the garment of men as men are the garment of women." So far from acknowledging any indebtedness on the part of the Islamic world to Christianity and to western civilization, the apologists of this group, as well as other Moslems, are apt to see in any good that is to be found in European civilization, some element borrowed from Islam. Thus to Islam, they say, is due the abolition of slavery. To Islam the West is indebted for religious toleration and improvement of the status of women. In the political realm democracy as a substitute for autocracy has its source in Islamic teaching; and when "pussy-foot" Johnson, the world temperance organizer, visited Egypt and recounted the progress made in temperance reform in the United States, they said, "Ah, now you are becoming good Moslems." Islam holds the clue to the solution of the vexed problems of the present economic order. A recent article by Sufi M. R. Bengalee in the *Moslem Sunrise* analyses the evils of capitalism and finds in these Moslem principles the solution of the problem He ends his discussion;

> 'In short, Islam removes the evils of capitalism, by its laws of inheritance, by the institution of *Zakat*, and by prohibiting the giving and taking of interest. Islam protects the poor from the clutches of the Shylocks and creates a middle class which is the backbone of society.'"

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
25-27, Alof Street, Okepopo, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Sharial Burj, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

1(0(MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra)

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